



- 
- Satta Bojjhanga**  
The Seven Steps To Awakening
1. Systematic Introspection (**sati**)
  2. Investigation of Experience (**dhamma vicaya**)
  3. Cognitive Strength (**viriya**)
  4. Cognitive Contentment (**pīti**)
  5. Physical Relaxation (**passaddhi**)
  6. Mental Equilibrium (**samādhī**)
  7. Apperception (**upekkhā**) resulting in paradigm shift from existence to **experience** (**abhiññā**) and **full comprehension** (**pariññā**) ending in awakening from the **dream of existence** (**sammā-sambodhi**).
- One who has completed Cultivation (**bhāvanā**) of the Seven Steps to Awakening (**satta bojjhanga**) is a **Breaker of Bonds** (**Arahat**).
- © BTAN. SATTA BOJJHANGA Slide 4




## First Ecstasy (1st Jhāna)




The First Ecstasy has five elements to it:

- 1) **Inference (*vitakka*)**
  - *Vitakka* is the process of arriving at a conclusion based on rational deduction;
- 2) **Inquiry (*vicāra*)**
  - *Vicāra* is the process of examining and questioning about the meaning of the perceived object;
- 3) **Cognitive Contentment (*pīti*)**
  - *Pīti* is state of cognitive satisfaction (happiness) resulting from the freedom from emotional excitement;
- 4) **Comfort (*sukha*)**
  - *Sukha* is the state of complete relaxation of the muscles of the body due to the absence of emotional excitement;
- 5) **Cognitive Consonance (*ekaggatā*)**
  - *Ekaggatā* is the stillness of mind that is completely free from mental conflict between the affective activity (*citta*) and the cognitive activity (*mano*) which is freedom from cognitive dissonance (*vicikicchā*).

© BTAN.
SATTA BOJJHANGA
Slide 5

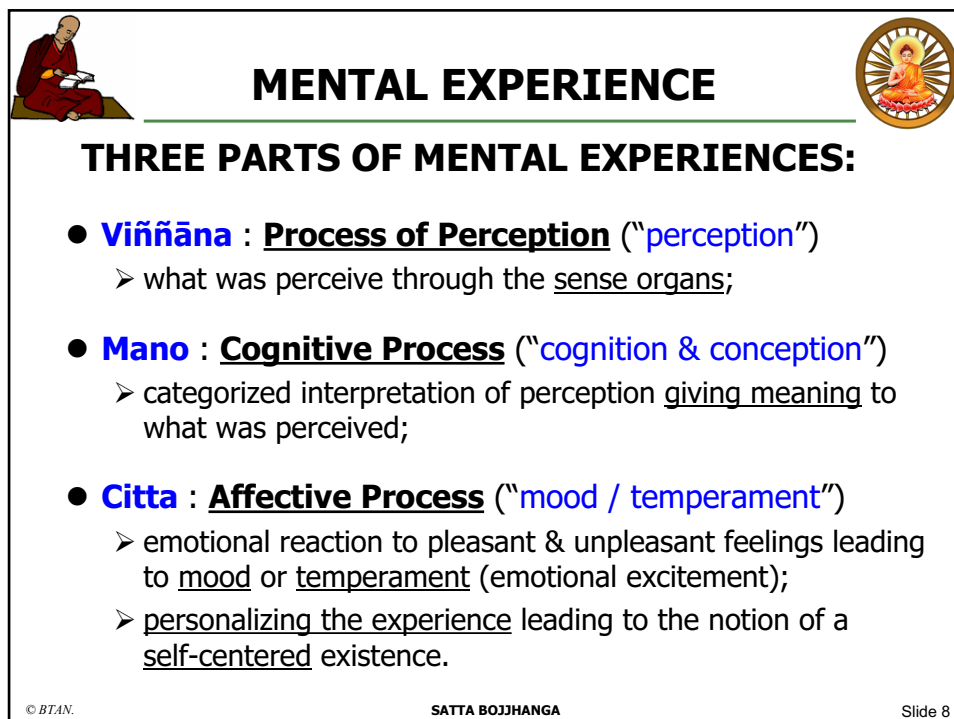
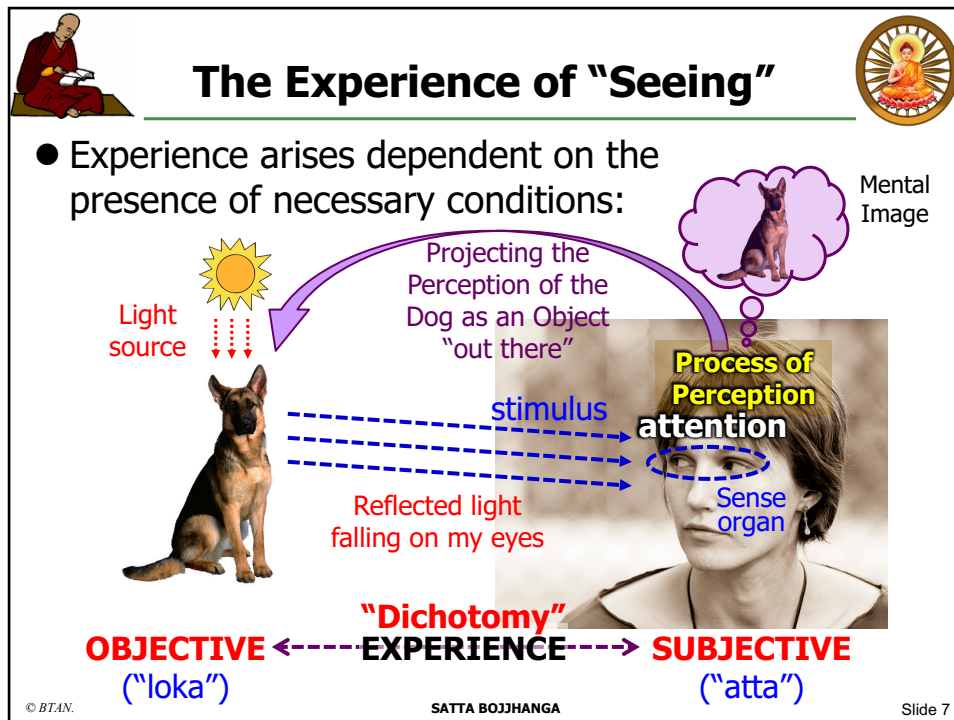


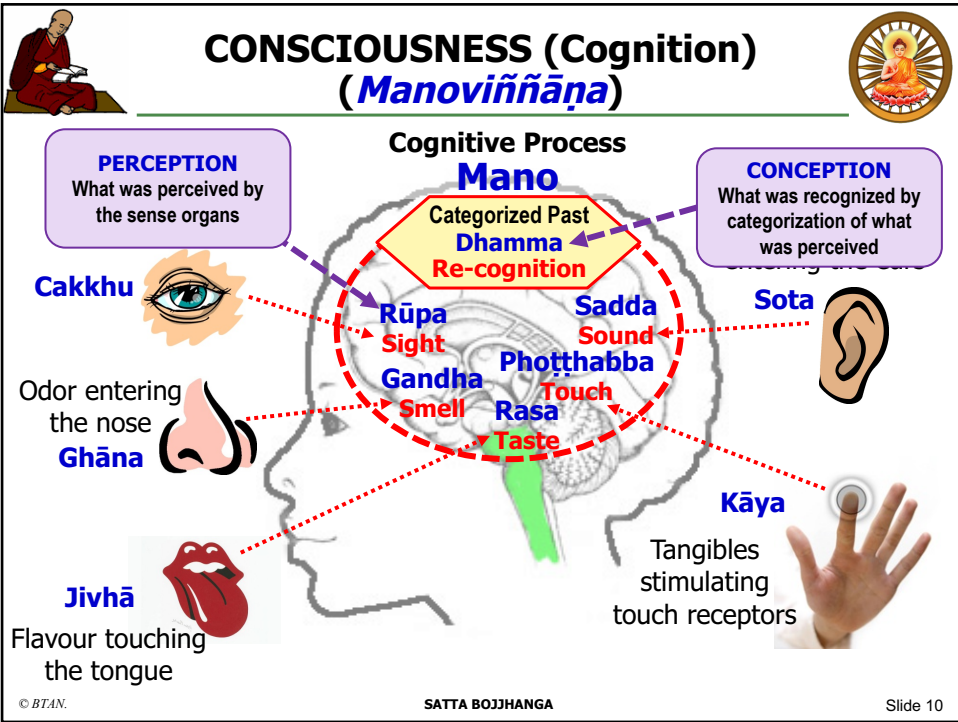
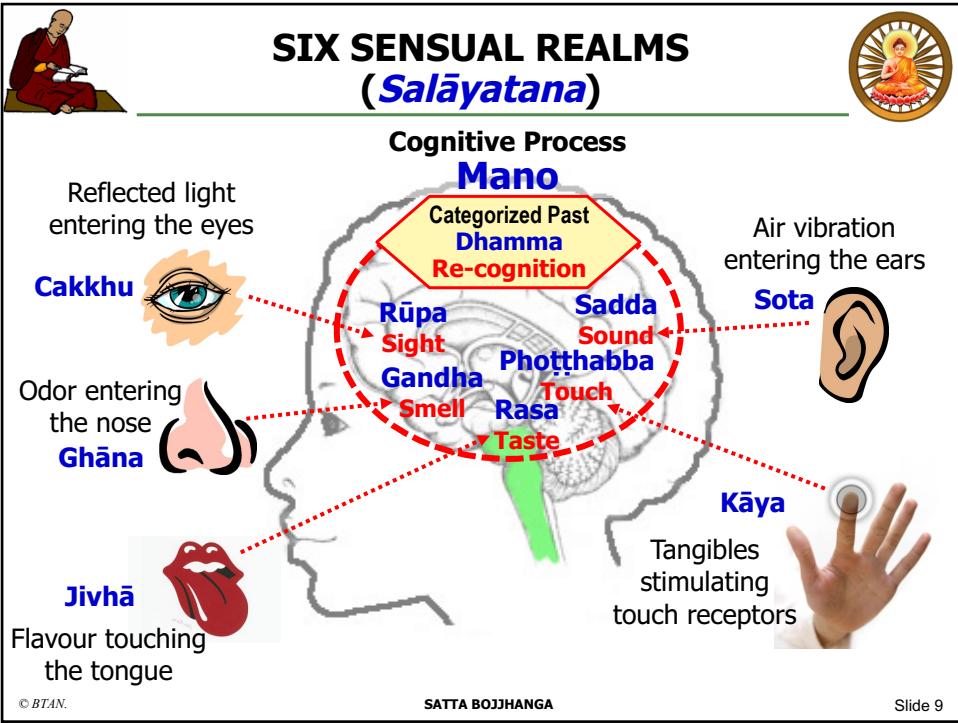
## Gradual Withdrawal Of Affective Process (*Citta*)




1 <sup>st</sup> Jhāna	2 <sup>nd</sup> Jhāna	3 <sup>rd</sup> Jhāna	4 <sup>th</sup> Jhāna
Inference ( <i>vitakka</i> )			
Inquiry ( <i>vicāra</i> )			
Cognitive Contentment ( <i>pīti</i> )	Cognitive Contentment ( <i>pīti</i> )		
Comfort ( <i>sukha</i> )	Comfort ( <i>sukha</i> )	Comfort ( <i>sukha</i> )	
Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )	Cognitive Consonance ( <i>ekaggatā</i> )


© BTAN.
SATTA BOJJHANGA
Slide 6







## Entering The Fourth Ecstasy




1. The purpose of **introversion of attention** (***Sati***) is to consciously observe the unconscious reaction to the object perceived, by doing so one stops the unconscious reaction because the unconscious reaction cannot continue when it has become conscious;
2. By investigation of the experience (***Dhamma vicaya***) one examine how one's **interpretation of perceived objects** gives rise to emotional arousal and excitement;


© BTAN.

SATTA BOJJHANGA

Slide 11



## Entering The Fourth Ecstasy





3. ***"Virya"*** is the **strength** (will-power) of the **cognitive** process to stop the **affective** process by becoming conscious of the unconscious reaction;
4. This results in purity of mind that leads to **cognitive contentment** (***"Pīti"***);
5. When there is contentment of the mind, the body relaxes (***"Passadhi"***);

© BTAN.

SATTA BOJJHANGA



Slide 12



## Entering The Fourth Ecstasy

6. This leads to perfect stillness of mind (**"Samādhī"**) which is entering the **1st Jhana**;
7. From here one progressively enters the **4<sup>th</sup> Jhana** where there is **Apperception** (**"Upekkhā"**) which is **seeing how things come to be**;

© BTAN. SATTA BOJJHANGA Slide 13




## The Fourth Ecstasy (**4<sup>th</sup> Jhāna**)


8. With **Apperception** (**"upekkhā"**) comes **Insight** (**paññā**) resulting in **paradigm shift** from existence to **experience** (**abhiññā**) and **full comprehension** (**pariññā**) ending in awakening from the dream of existence (**sammā-sambodhi**), through the paradigm shift to **seeing how we see** (*how things come to be*) rather than seeing what we see;
9. To see how we see is to see the Five Constituents of the Process of Perception (**"pañca khandha"**);

© BTAN. SATTA BOJJHANGA Slide 14



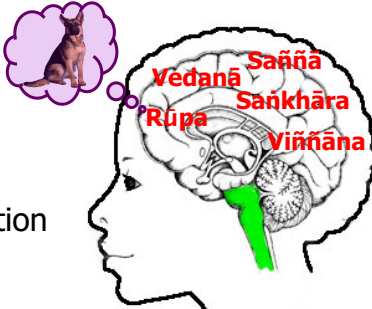


## The Fourth Ecstasy (4<sup>th</sup> Jhāna)



10. When one enters the **Fourth Ecstasy (4<sup>th</sup> Jhāna)** one has **withdrawn completely** from the **Affective Process** and one now becomes aware of the Cognitive Process which is the only activity that remains, and this Cognitive Process is the Process of Perception that is called the **Five Constituents of the Process of Perception** ("**Pañca khandha**"):


1. **Rūpa** – Mental Image
2. **Vedanā** – Feeling
3. **Saññā** – Sensation
4. **Saṅkhāra** – Mental Construction
5. **Viññāna** – Perception




© BTAN.

SATTA BOJJHANGA

Slide 15



## Imperturbable Serenity (NIBBĀNA)



11. This awareness of the Cognitive Process of experience helps one to make the paradigm shift from focussing on **what we experience** ("**existential thinking**") to focussing on **how we experience** ("**experiential thinking**") , which is a shift from the **Experience of Existence** to the **Experience of Experience**;

12. This is how one awakens from the **Dream of Existence** to the Experience of Experience resulting in **Liberation from Existence and Suffering** (**vimutti**) and reverting to the **Serenity Of Mind** (**akuppā-ceto-vimutti**) that is **Imperturbable**, which is **NIBBĀNA**.

© BTAN.

SATTA BOJJHANGA

Slide 16



